

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Baptist young men raise roof in Boston

By Bill Bangham

NORTHBOROUGH, Mass. (BP) — Four Mississippians were among participants from six states in the 1988 Baptist Young Men's National Home Missions Work in Northborough, Mass.

Jeff Colburn, Jon Miles, Travis Murray and Jeff Wideman — all from First Baptist Church, Amory — helped cap off a week-long missions project by raising the roof and setting the steeple at Rice Memorial Baptist Church in the suburban Boston community.

The 18 young men, participants in the annual nation-wide project sponsored by the Southern Baptist Brotherhood Commission, were one of 15 groups scheduled to help the Northborough congregation build a new sanctuary and education space.

J. V. Davis, pastor at Rice Memorial, stated that the church would not have been able to build without volunteers. The nearly 300 volunteers who will participate in the project over 13 weeks this summer will allow the church to construct a \$780,000 facility for \$400,000.

"Only the Lord knows the impact their influence has already gone beyond the tangible, physical help of their labor," said Davis.

"Only the Lord knows the impact this is having on our community," he said. "Everywhere I go (people in the community) want to talk about our

building. They're impressed with the network of volunteers that allows something like this to take place.

"That tower going up today made a real statement to our community," he continued. "It says that we're here and we're going to be here."

Three previous groups framed the walls and constructed two-thirds of the roof. The Baptist Young Men finished setting rafters, decking the roof and set the tower which, with its cross, is the modern-day equivalent of a steeple.

This is the second year the young men's unit from Amory has participated in the national project. Last year they helped a church outside Seattle, Wash. This year they considered working on another project in Wyoming, but decided on Boston when Travis Murray, their adviser, couldn't take vacation that week.

Murray, who is single, devotes his two-week vacation each year to Baptist Young Men. "These are guys I care for like a father," he said, "love, teach everything I know, give them the opportunity I didn't have as I was growing up."

One of those opportunities, he believes, is the opportunity to be involved in missions.

The entire group ranged in age from 16 to 39. All were either members of High School Baptist Young Men and Baptist Young Men units in their churches, or were advisers to those units.

As well as Mississippi, they came from California, Georgia, Missouri, North Carolina and Tennessee.

Jim Pierce, a Mission Service Corps volunteer acting as construction coordinator for the project, enjoyed working with the young volunteers.

"It's fun to watch the progress they make in their own personal skills," said Pierce. "I'm proud of them — makes me have hope for our world."

Steve White, age 29, custodian at First Baptist Church, Sedalia, Mo., will never forget the time he spent on the building project. "If I come back 10 years from now, hey, I drove some of the nails in that roof. I feel honored."

Pierce offered some final comments as the group prepared to leave: "The building is not finished, but you've made your contribution. And that's what God asks us to do."

"I think that's indicative of the Kingdom of God," he continued. "None of us by ourselves are going to build the Kingdom of God. But we each make our own contribution and ultimately God's kingdom will come to pass."

Jon Miles, age 16, from Amory, echoed Pierce's comments: "It's surprising the feeling you get knowing you've touched the future, that someone will come in here and have an experience that will change their life. That's going to happen. And we've had a part of that."



The tower and cross are lowered on the new sanctuary of Rice Memorial Baptist Church, Northborough, Mass., during the 1988 Baptist Young Men National Home Missions Work Project. Jim Pierce, construction coordinator, is in the foreground. (Brotherhood Commission photograph by Bill Bangham)



Jeff Wideman, First Church, Amory, decks the roof at Rice Memorial Church, Northborough, Mass. (Brotherhood Commission photograph by Bill Bangham)



Travis Murray, First, Amory decks roof at Rice Memorial Church, Northborough, Mass. (Brotherhood Commission photograph by Bill Bangham)

SOUTHERN BAPTIST HISTORICAL
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Editorials . . . by Don McGregor

The church musicians

Next week, Aug. 21 to 28, is Church Music Emphasis Week throughout the Southern Baptist Convention. Well might Southern Baptists observe such a tribute to the field of music as it has been used in our midst. Its influence and its impact have been beyond measure.

There have been those who have said that we learn our theology through the hymns that we sing in worship services. While that must not be completely true, it denotes the fact that music has been a big factor in shaping the thinking of Southern Baptists. We are a singing denomination, and our music has helped to mold us.

Not too many years ago our music was moving toward becoming performance oriented rather than participation oriented, and we were beginning to lose our zeal. Members were becoming spectators rather than participants. Thankfully, that day is passing; but the passive attitude has not completely disappeared as yet.

Those of us who are a bit older can remember when congregational singing was a highlight of the service, and the messages that were imparted through the songs that were sung struck deep into our thinking.

Who can forget "At Calvary" as it declares, "O, the love that drew salvation's plan. O the grace that brought it down to man. O the mighty gulf that God did span at Calvary." Then it con-

tinues, "Mercy there was great, and grace was free. Pardon there was multiplied to me. There my burdened soul found liberty . . . at Calvary."

Or "There is a fountain filled with blood drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains." And one of the greatest verses that we sing is, "Ere since by faith I saw the stream thy flowing wounds supply, redeeming love has been my theme and shall be til I die."

"When we've been there ten thousand years, bright, shining as the sun, we've no less days to sing God's praise than when we first begun." That one may be the favorite of just about everybody.

And who can forget some of the spirit-filled invitations that were sung during evangelistic services? We, truly, are a singing denomination.

Perhaps music means more to me than to some others because it was through the medium of music that I realized a call into special service. I was charter member of a church in Midland, Texas; and while I had never done it before, when my church needed a song leader, I volunteered. I had played in my college band and had sung in sizeable church choirs, so it was not a complete new concept. I learned a lot in a hurry and had planned to become a full-time music and education director until the Lord

dramatically changed my plans. Even so, I spent 16 or 17 years as a part-time music director in several small churches while I worked at the Baptist Standard.

Church music is significant to me, and it is significant to all of us. May it take on new meaning and may we realize a deepened appreciation for music as we observe Church Music Emphasis Week next week. We salute all of those wonderful musicians who lead their churches in worship in music, all of those talented accompanists without whom there would be no music, all of the people who serve in administrative positions relating to church music, and all of the people who week after week take a song book from the back of the pew in front of them and join in the singing with enthusiasm, dedication, and commitment.

We are all the church musicians. Next week is dedicated to us.

Guest opinion . . .

The precious doctrine

By Michael O'Brien

Galatians 2:9.

How could any church progress without a leader? This in no way means the members of the congregation or takes away from the priesthood of the believer. It simply states that Baptists believe in a God-called ministry and have always done so. Every church needs a leader, an overseer, and undershepherd. In Rev. 1:6 Jesus refers to us all as "kings and priests." When he later in this same book (Rev. 2:1) began to write to these congregations, he addressed his letter to the "angel." We all know that this is the pastor. It was the pastor's responsibility to relate this information to the church. Any pastor who does not see his responsibility before God to his congregation should do them and himself a favor and step down.

It is with fear and trembling that I read Heb. 13:17, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls; as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." The words that leap off the page to me in that verse are these, "as they that must give account." As was pointed out by one of the formers of the resolution, Jesus in no way contradicts the writer of the book of Hebrews; which I believe to be Paul. We who have felt the call of God upon our lives will one day "give an account" for every message, every decision, every effort of leadership that we exercised during our ministry. If the members of our congregations cannot

look to us as their earthly examples and helpful leaders, then where can they turn?

Paul told Timothy as he was preparing him to enter the ministry, "be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). The wise pastor earns the right to become the leader of the congregation by loving them and winning their confidence.

To the church at Corinth Paul said, "Wherefore I beseech you, be ye followers of me" (I Cor. 4:16). Again he said, "Be ye followers of me, even as I am of Christ" (I Cor. 11:1). To the church at Thessalonica he wrote, "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." (I Th. 1:6). They had received the word from Paul and the other traveling missionaries. Let us not shirk our responsibility; but, rather, let us read again, "How then shall they call on him whom they have not believed and how shall they believe in him of whom they have not heard and how shall they hear without a preacher, and how shall they preach, except they be sent?" (Rom. 10:14-15a).

Since we claim that we believe in a "God-called" ministry, and since we who preach do so because we believe that God has laid his hand on us, let's not side-step our responsibility and lay it off on a mistranslation of the precious doctrine of the "priesthood of the believer."

Michael O'Brien is pastor of First Church, Lexington.

Baptist beliefs . . .

Joy in the Lord

By Herschel H. Hobbs

"Yea, brother, let me have the joy of thee in the Lord: refresh my bowels in the Lord" (Philemon 20).

Having promised to repay Philemon for any loss suffered by Onesimus' running away, Paul now turns to pleading with his friend. He wants to have joy in the Lord through Philemon's actions. Literally, "I of you have joy in the Lord." "I" is emphatic,

Literacy — not literature

"Literacy" became "literature" in last week's guest opinion by Levon Moore of Kosciusko. The passage read, "The answer to our problem is not in the signing of statements, which may be used to require doctrinal uniformity. Instead, it is in developing reservoirs of doctrinally sound biblical literature within our churches." "Literature" should have been "literacy." — Editor

Appearances are but surface pictures of possibly a genius or a clown. Only time tells us which — Tex McPherson, Dallas

being written out (ego, note our "ego").

While Paul is not Philemon's pastor, he is his friend and counselor. It always rejoices a spiritual leader when those under his care successfully meet a challenge.

Once again Paul uses the word "bowels" (splagchna, see vv. 7, 12). As stated previously, the ancients thought of the bowels as the seat of the emotions. We speak of the heart as such. In fact, A. T. Robertson translates the word as "heart." This expresses the same idea in modern terms.

It is of interest to note various modern translations of this. "Buoy up my deepest feelings in Christ" (Berkeley). "Cheer my heart by your Christlike spirit" (TCNT). "Such an act of love will do my old heart good" (Phillips). "Relieve my anxiety; we are both in Christ" (NEB).

Paul did not spell out in plain words what would give him this joy. But Philemon got the message.

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.

What is the problem with resolution Number 5? Of everything that has been written since it was adopted, there seems to be an understanding that you cannot have the "Priesthood of the Believer" and "Authority of the Pastor." Why not? They are both biblically sound doctrines. You do not give up the one in order to accept the other. Resolution Number 5 does not say that only the pastor can interpret scripture. It does say that if you or anyone else interprets scripture, to say for example, that Jesus was not virgin born, the priesthood of the believer does not allow that.

Consider Eph. 5:21. Paul says that there should be mutual submission between husband and wife. They are co-equal according to Jesus. "There is neither bond nor free, male nor female . . ." Yet, Eph. 5:23 says, "for the husband is head of the wife even as Christ is the head of the church." God always has a "chain of command." Although God sees husband and wife as equal, he still has a head of the household in the husband. When God led the people of Israel out of the bondage of Egypt (they were his people), he chose a leader in Moses. After the death of Moses he chose Joshua to continue as a leader. This in no way lessened the importance of each individual person in the group, they simply needed a "God-chosen" leader.

Today God ordains the New Testament church. Nothing has changed. Jesus chose the 12 to be his followers, but he also chose them to be leaders in the early church. James, Peter, and John are described as "pillars" in

The Baptist Record

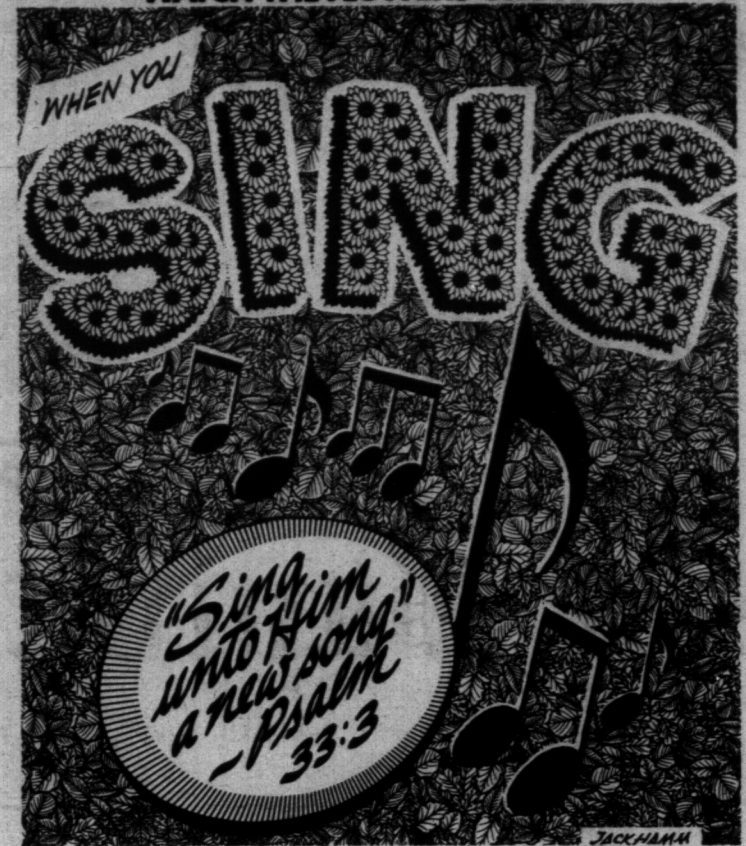
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WATCH THE FLOWERS GROW





Baptist Memorial Hospital — DeSoto.

Baptist Memorial Hospital opens in DeSoto County

By Joseph Mosley

SOUTHAVEN, MISS. — The opening of Baptist Memorial Hospital-DeSoto on July 31 drew 4,000 residents of north Mississippi to tour DeSoto County's first acute care hospital facility.

The ceremonies officially marked the opening of the \$20 million hospital, the ninth regional hospital owned and operated by Baptist Memorial Health Care System, Inc.

"It's a privilege to thank you, the community, for inviting Baptist Memorial Health Care System to provide health care to you," BMHCS President Joseph H. Powell told DeSoto Countians. "In accepting your invitation, we asked for your advice and cooperation, and your leaders kept their pledge without exception. We're keeping our pledge by opening this hospital today."

Guest speaker U.S. Rep. Mike Espy (D-Miss.) praised the system and its owners — the Baptist Conventions of Arkansas, Mississippi, and Tennessee — for fulfilling the Christian ministry of healing through its network of regional hospitals in rural areas of three states.

BMH-DeSoto is providing 100 acute care beds for patients, with a 30-bed rehabilitation unit scheduled to open in October. The full-service institution offers obstetrical services, including labor and delivery and nursery; 24-hour emergency room service; a wide array of radiology services, including state-of-the-art equipment to provide CAT scans, ultrasound, mam-

mography and nuclear medicine services; and inpatient and outpatient services.

Joseph Mosley is BMH-DeSoto administrator.

Korean mission marathon wins 130 to Christ

By Eric Miller

RICHMOND, Va. (BP) — A group of 16 Korean Baptists from Texas prepared for a mission trip to a Central American country like they were training for a marathon.

And their preparation paid off. The Koreans led 130 people to faith in Christ during two weeks of preaching, singing, and sharing testimonies in prisons, hospitals, churches, and at sports activities in Belize.

The team of young adults from Korean First Baptist Church in Dallas met three hours every Sunday afternoon for seven weeks to prepare for the June trip, said Tim Hyun-Mo Lee, education minister at the church.

The Dallas group prepared for their trip by sharing Christian testimonies and examining ways of telling people about Christ, using gospel tracts, following up with new believers and conducting outdoor evangelistic meetings.

A half-hour prayer meeting followed. (Continued on page 7)

The Second Front Page

The Baptist Record

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SBC churches top list of 500 fast-growing

ATLANTA (BP) — Southern Baptist churches have taken six of the top 10 places among the 500 fastest-growing churches in the nation, according to a recently released study.

Second Baptist Church in Houston, where Ed Young is pastor, was rated the fastest-growing church in the nation among any denomination. It gained 2,842 in worship attendance during the 12-month period, boosting its attendance to 6,988.

Placing second was First Baptist Church of Houston where John Bisagno is pastor, and third place went to that city's Brentwood Baptist Church, where Joe Ratliff is pastor. Each congregation posted a 2,100 net gain.

In 1986, First Baptist reported 5,500 in attendance, and Brentwood more than doubled its attendance to report 4,100.

Fourth place went to North Phoenix Baptist Church in Phoenix, Ariz., where Richard Jackson is pastor. North Phoenix reported a gain of 2,000 participants, boosting its worship to 9,000.

The survey focused on congregations that had gained more than 500 members in worship attendance in 1986. The top four Southern Baptist churches reported increases of 2,000 or more.

The study was conducted by John Vaughan, holder of the Ki Dong Kim chair of church growth, and the International Mega-Church Research Center at Southwest Baptist University in Bolivar, Mo.

Others in the top ten included an independent congregation in South Barrington, Ill.; an independent charismatic church in Anaheim,

Calif.; televangelist Jimmy Swagert's congregation known as the Family Worship Center in Baton Rouge, La.; Prestonwood Baptist Church in Dallas, where pastor Billy Weber reported a 1,700 gain, increasing attendance to 6,900; another independent charismatic church in Orlando; and First Baptist Church of San Antonio, where David Walker was pastor at the time of the study. Walker resigned in January 1988 to start a new church in San Antonio with a nucleus of members from First Baptist. The church reported a gain of 1,500 in 1986, to double its morning attendance to 3,000.

In a state-by-state tally, the Assembly of God denomination had the fastest-growing churches in 15 states, and Southern Baptists claimed seven of the 50 states.

Stock market, members boost Annuity's 2nd-quarter income

DALLAS (BP) — Southern Baptist Annuity Board trustees learned of gains in the board's retirement plans and a need for higher insurance premiums during their meeting July 25-26 in Little Rock, Ark.

"The net earnings for the six-month period ended June 30, 1988, totaled \$136,285,527. This amount ranks second only to the first six months of 1986," reported board Treasurer Harold D. Richardson.

Board President Darold H. Morgan reported total assets had grown to more than \$2.27 billion as of June 30,

a 7.02 percent increase over last year.

Members contributed more than 10 percent more — almost \$74.08 million — to their retirement accounts during the first half of 1988 than they did during the same period of 1987.

Retirement benefit payments also increased, due in part to the announcement of an upcoming reduction in the actuarial funding factor for retirement annuities from 9 percent to 8.5 percent. The reduction is effective Aug. 1.

Rising medical care costs prompted increasingly higher claims in the seminarian, church, and group

medical insurance programs.

Continued losses each month in the board's medical plans had to result in significant premium increases, Morgan said: "The crisis is nationwide and industrywide. I regret that we must both increase premium charges and take other measures to stop the losses."

The seminarian plan will see a 30 percent increase in August, while church and group plan premiums will rise 20 to 25 percent in January, 1989.

Outside consultants had recommended twice the recommended premium increases.

Home board elects VP, adds to staff

ATLANTA (BP) — Directors of the Southern Baptist Home Mission Board elected a new vice president, named a special assistant in prayer for spiritual awakening, and filled three other staff vacancies during their July board meeting.

Board members also heard newly elected SBC President Jerry Vines describe the winning of people to Jesus Christ as the denomination's number one priority.

Ernest J. Kelley Jr., who has been regional coordinator for the board's planning section for the past decade, was named vice president for planning, effective Jan. 1.

He will succeed Leonard Irwin, who will retire Dec. 31 after 28 years with the board.

Henry Blackaby, director of missions for the Capilano Southern Baptist Association in British Columbia, Canada, since 1982, was elected special assistant in prayer for spiritual awakening. He will succeed Glenn Sheppard, who became director of an international prayer ministry last year.

Filling other staff vacancies, the directors elected Ron Proctor of Grand Prairie, Texas, to the personal evangelism department; William E. Gordon of Cockeysville, Md., to the interfaith witness department; and

Elmer W. Goble of Los Angeles to the special mission ministries department.

In a banquet the evening before the board meeting, Vines stressed the need for a return to soul winning in the denomination.

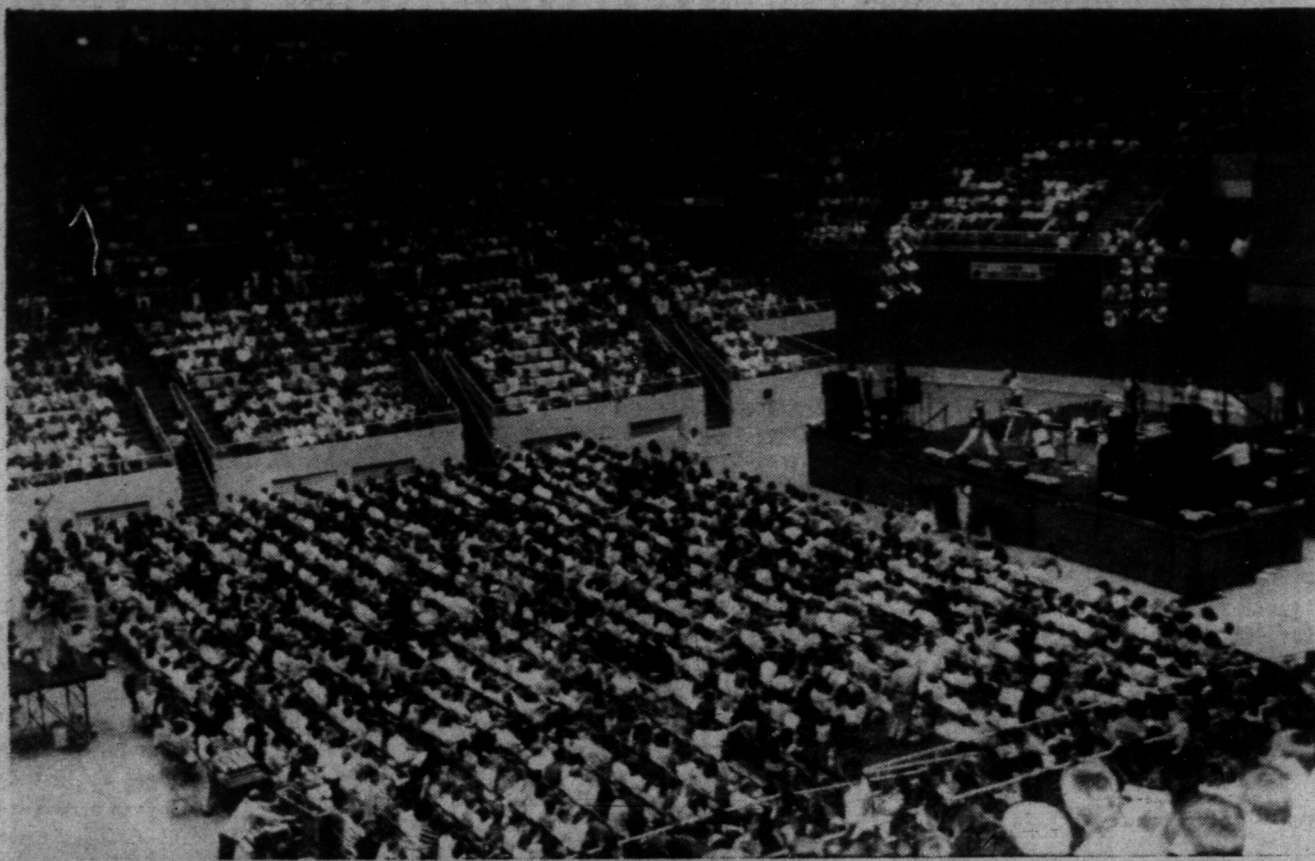
"We have pretty much settled the idea about the inspiration of Scripture," he told the directors. He urged them to place a renewed priority on personal evangelism.

"Other programs are important, but they do not share the priority of soul winning that is given in the Scriptures," the co-pastor of First Baptist Church of Jacksonville, Fla., said.

In other business, directors approved \$535,000 from the Cecil B. Day Memorial Fund for a variety of church-starting projects. The largest item was \$155,000 earmarked for church planter apprentices and new church operations in Las Vegas and Reno, Nevada.

The board has pledged to begin 25 new churches and church-type missions in the state in the 12 months leading up to the Southern Baptist Convention meeting in Las Vegas next June.

Directors also appointed 12 missionaries, 15 missionary associates and 19 church planter apprentices during the meeting.



Youths fill Coliseum

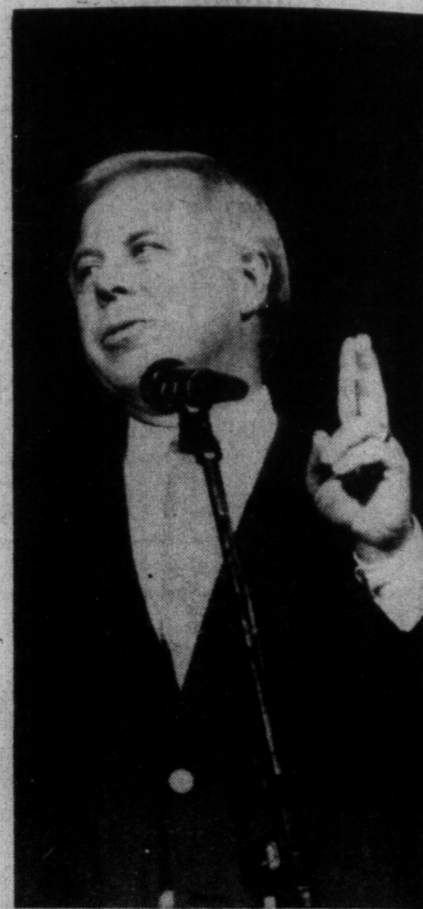
Photos by Tim Nicholas

More than 9,000 Mississippi Baptist young people filled the Mississippi Coliseum, Aug. 5 for Youth Night activities.

Featured were Dan Yeary, top right, pastor of First Church, Coral Gables, Fla., and musicians David Hassell with Stephanie Cratch and Becky Blackwell, bottom right; the group Gabriel sings with Super Summer volunteers, bottom left; and Sheldon Gooch, bottom center.

Yeary recounted the raising of his son Doak, now 16. About age two, the boy, escorted by the family beagle, Buster, took white enamel paint and painted the family fence, window screens, and various other yard parts. Confronted with his deed, he said, "I didn't paint Buster."

Yeary said in this no fault society, "every single person on this earth has sinned against God" and justifies it with "I haven't committed the worst sins . . . I haven't painted Buster."



Powerline for teens

SOUTHERN BAPTIST RADIO-TV COMMISSION / FORT WORTH, TX 76150

I'm shy

QUESTION:

Three weeks ago I went swimming and saw this real cute guy, but I didn't know what to say, because I'm shy. I was afraid I might say the wrong thing. I don't think I'm that pretty. What should I do?

ANSWER:

Thanks for writing to Powerline, c/o The Baptist Record. Another person had a question a little similar to yours. You can read that question and answer below. Perhaps it will help.

QUESTION:

I have never been a talkative person. People think I'm shy, but really I just don't have anything to say. I feel stupid sometimes standing there like the Sphinx while the conversation goes on all around me. Is there something wrong with me?

ANSWER:

You should not feel ashamed of being a quiet person. There is a great deal of charm in having a tranquil, non-competitive attitude. And everyone loves a good listener! Yet you are feeling some anxiety about this and wishing that you could enter in more fully when you are in a social situation.

Of course, there is nothing wrong

with behaving in a so-called "shy" way if it does not immobilize you. But the key word is "immobilization." If your quietness interferes with your living your life as you would like to, then some positive action is in order.

Do you really have nothing to say, or are you afraid that others won't find it interesting? Listen carefully to the topics of conversation which seem to get the most attention, and inform yourself about these. If everyone is talking about the latest movies, do some reading about the stars or how the movie was produced. Watch for interesting tidbits which others might not already know.

Perhaps you need to develop some personal interests, or you may need to change your social circle to friends who share your interests. Take more responsibility for holding up your end of the conversation. Don't label yourself as "dumb" or "tongue-tied," but remind yourself that it's okay to be yourself, and that others may find you to be more interesting than you might think. Finally, keep a battery of questions on hand. People love to talk about themselves, and a few well-placed questions can keep the conversation going indefinitely!

FMB 'listening' team to visit Ruschlikon

By Bob Stanley

GLORIETA, N.M. (BP) — A team of trustees from the Southern Baptist Foreign Mission Board will visit Baptist Theological Seminary in Ruschlikon, Switzerland, in September to "listen and gather information."

Plans for the visiting team grew out of dialogue sessions between board staff and 64 of the board's 88 trustees who attended a four-day meeting during the Foreign Missions Conference here.

The group spent three hours discussing the seminary, with about half that time in executive session with John David Hopper, president of the seminary; Isam Ballenger, vice president for Europe, the Middle East and North Africa; and other board executives.

In recent years the declining value of the U.S. dollar has aggravated the international seminary's financial problems, and the Foreign Mission Board also has had to respond to questions about some teaching at the seminary and the strength of its evangelistic outreach.

Hopper said he is seeking a balance between the academic excellence that has characterized the seminary and a passion for evangelism. He noted a positive influence already is being felt from the new Institute of World Missions and Evangelism, headed by former Africa missionary Earl Martin.

Corts said he will confer with board President R. Keith Parks in the next few weeks and hopes they can announce a visiting team that can help the board determine some parameters for its involvement at the Seminary. The board's staff emphasized the importance of working in close partnership with European Baptists, who with representatives of the Foreign Mission Board compose its executive board. The 39-year-old seminary has trained more than 1,000 students since its founding.

The Foreign Mission Board retains title to the 10-acre property, bought originally for about \$250,000 and now worth at least \$17 million.

Bob Stanley writes for the FMB.



Randy Davis (right), pastor of First Church, Vancleave, receives an award as outstanding evangelistic pastor of a single staff church from Dean Doster, associate vice president for evangelism at the Home Mission Board.



Ronny Robinson (right), pastor of Mt. Moriah Church, Brookhaven, receives an award as outstanding bivocational evangelistic pastor from Dean Doster, associate vice president for evangelism at the Home Mission Board.

Home Mission Board honors two Mississippi pastors

RIDGECREST, N.C. — Mississippians Randy Davis and Ronny Robinson have been recognized as outstanding evangelistic pastors by the Home Mission Board, SBC.

Davis, pastor of First Church, Vancleave, has been named outstanding evangelistic pastor of a single staff church for the eastern United States. Davis, who has been at Vancleave nearly eight years, last year baptiz-

ed 70. Robinson, pastor of Mt. Moriah Church in Brookhaven, has been named outstanding bivocational evangelistic pastor for the eastern United States.

Dean Doster, the board's associate vice president for evangelism, presented the awards to the two men during home missions week at Ridgecrest Baptist Conference Center.

Off-campus sites established for Elderhostel offerings

In an effort to meet the growing demand for ELDERHOSTEL weeks in Mississippi during the academic year, several off-campus sites have been established at motels and conference centers, according to Dorothy Carpenter, Director of Continuing Education at Mississippi College, (phone 925-3262) and state director of ELDERHOSTEL. ELDERHOSTEL offers short-term residential educational programs for adults over 60.

According to Carpenter, most programs are one week in length, beginning on a Sunday afternoon and ending the following Saturday morning. Each program offers three liberal arts or science courses which meet for 1-1½ hours each weekday.

Mississippi College will offer a program in downtown Jackson in cooperation with the Old Capitol Museum, the Mississippi Museum of Art, and the Mississippi Museum of Natural Science, with housing in a local motel Oct. 16-22.

Both Mississippi College and the University of Southern Mississippi at Gulf Park have scheduled motel-based programs in Natchez during the fall semester, with the Mississippi College week already filled. A few openings are available in the USM week of Dec. 11-17, which will include a study of the native Natchez Indians and explore the history, legends, and lifestyles of Old Natchez.

William Carey College on the Coast will focus on "The Civil War: Appalachians to the Mississippi River," Oct. 23-29.

Several ELDERHOSTEL weeks are scheduled at the Seashore United Methodist Assembly, Biloxi.

During Sept. 18-24, the Seashore program will include a study of Basic Genealogy for Beginners.

Additional weeks at Seashore will focus on history and folklore of the Gulf Coast, winter birdwatching, and a study of biological and ecological systems of Mississippi's seafood.

Dismissed missionary says others will be vulnerable

By Art Toalston

RICHMOND, Va. (BP) — With his dismissal by the Southern Baptist Foreign Mission Board now a fact, Michael E. Willett contended "No missionary will feel safe."

"He or she will always feel vulnerable to attack from fellow missionaries or from pastors in the United States," said Willett, who was fired during a July 21 meeting of Foreign Mission Board trustees after administrators recommended his termination as a missionary because of what FMB President Keith Parks termed Willett's "doctrinal ambiguity."

Willett, of Liberty, Mo., has been in language study in Costa Rica and was not present at the trustees' meeting. He was scheduled to move to Venezuela to teach at a Baptist seminary in August.

Willett, reached in Costa Rica by telephone, read a prepared statement that also said, "Administrators must stand firmly with missionaries against the prevailing winds of fundamentalism."

An investigation of Willett's theology was triggered by a fellow missionary in language study, Mike McGinnis of Birmingham, Ala., who wrote to a member of his home church complaining of an unnamed missionary's beliefs.

In his statement, Willett said his beliefs are "consistent with the Baptist Faith and Message," a statement of doctrine adopted by the Southern Baptist Convention in 1963 and used by

the Foreign Mission Board as a guideline for assessing doctrinal beliefs of missionary candidates. No doctrinal questions were raised, he noted, at three Southern Baptist institutions where he had taught prior to his appointment as a missionary.

Board administrators targeted three areas of concern in their initial discussions with Willett in June, the deity, miracles, and resurrection of Christ. The missionary's views on Christ's miracles became much of the focus of a meeting with administrators July 11 in Atlanta.

Board President R. Keith Parks, in a letter to Southern Baptist foreign missionaries, called the dismissal a rarity. "It is not the beginning of a 'purge' of the missionary force," Parks wrote. "This decision was made carefully and prayerfully in accordance with convictions of those of us who had to make it."

Willett, in an interview, said he asked for but was refused permission to finish language school, which ends Aug. 11.

He said he plans to return to Liberty "and write and read and study and be available for anybody who would like me to speak or preach or teach."

Willett said that among Christians: "Oftentimes there is a rift, there is disappointment, there is alienation. I have experienced that these past several weeks — alienation from a fellow missionary, alienation from administrators, but my faith in God has

not wavered. I do not believe that God has caused this pain."

Willett again discussed his views of Christ's miracles, saying: "All I'm asking for is the privilege to question. I do not want to make hard and fast statements" that Jesus did not perform some of the miracles recorded in the Bible.

"But I would allow the possibility that the miracles could have been expanded from 30 A.D. when Jesus performed them to 70 A.D. when they were written down." Perhaps the early church used the expanded miracle stories to glorify Christ and, at the same time, address their first-century circumstances, he said.

Jesus took on the limitations of human existence, Willett added, and that may have limited his ability to perform miracles, unless "there is some potential of human existence that Jesus tapped into, without violating his humanity."

Modern biblical scholarship, Willett said, has "yielded great fruit at the hands of faithful scholars."

"We have had nonbelievers who have turned away from the church and believers who have left the church simply because they can't accept fundamentalist preaching, the rather glib answers to their very deep, very profound, complex questions."

Modern scholarship "has allowed some of those questions to be asked," Willett said. "It has allowed thinking believers a place in the church."

Art Toalston writes for the FMB.

Stamps coordinates Scripture project

Stanley Stamps, missionary to Honduras from Mississippi, is coordinating a Scripture distribution project for the Garifuna (black Carib) people along the Caribbean coast of Honduras, Guatemala, and Belize. A special grant was made by the Foreign Mission Board, SBC, reports Stamps, to print some discipleship materials and an evangelistic edition of the Gospel of John, and to reprint the New Testament in that language.

This project in which Stamps has

been working since September, 1986, is in cooperation with a mission of the Wycliffe Bible Translators and a missionary with another Baptist group, the only North American who preaches in the language of these people.

The project "also contemplates the development of a viable strategy for reaching this people group with the Gospel by our own churches and convention," said Stamps.

Mississippi Baptist activities

- Aug. 22-23 National Conference on Revival Preparation; 9:55 a.m., 22nd-4:45 p.m., 23rd; Alta Woods, Jackson (Evan)
- Aug. 26-27 Marriage Enrichment Retreat; 3 p.m., 26th-4 p.m., 27th; Gulfshore Assembly (Fam. Min.-CT)
- Aug. 27 Associational Officers Training; FBC, Oxford; 9 a.m.-12:30 p.m. (PD)

Daughter of DOM dies in wreck

Mrs. Sandra Anderson Bruce, 34, was killed in an automobile accident on July 21 near Tifton, Ga. She was the daughter of Rev. and Mrs. W. Harold Anderson, of Brookhaven. Survivors include her husband, Ron Bruce, minister of activities at First Baptist Church, Tifton, Ga.; two daughters, Ashley, 6, and Lindsay, 4; a sister, Mrs. Steve (Susan) Kemp; and grandmother, Mrs. Julia Middleton.

Ron and Sandra were planning to lead a group the next day from their

church to do mission work at a resort area in North Carolina.

A memorial service was held at First Baptist Church, Tifton, on Sunday morning, July 24. Funeral services were held at First Baptist Church, Baton Rouge, La., on July 26, and burial was at Resthaven Garden of Memory in Baton Rouge.

Mrs. Bruce's father was until recently Franklin County director of missions.

Singles will meet Labor Day weekend

Two national single adult conferences will be held Labor Day weekend Sept. 2-5 at Glorieta (NM) and Ridgecrest (N.C.) Baptist Conference Centers.

At Ridgecrest, Jim Towns, author and professor at Stephen F. Austin State University in Texas will be keynote speaker. At Glorieta, Harold Ivan Smith, writer and lecturer from Kansas City, Mo., will be main speaker.

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New Age movement runs against God of Bible

By Tim Nicholas

Hurray! All religions are true. So, whichever one you have is just dandy.

At least that's the way New Agers see it. The New Age movement may be one of the most tolerant religions in its view of God and God's relationship to humankind. It is also one that runs contrary to any understanding of the God of the Bible.

That's what Eunice Bryant said a while back during an Interfaith Witness conference at Second Ave. Church in Laurel. Mrs. Bryant is one of only three persons in the state (Eddie Prince of the Northwest Association, and Terry Worthington of Clarke Association are the others). These are available to lead conferences on the New Age movement.

The Southern Baptist Convention this year passed a resolution warning of the false teaching of the New Age movement, relating similar claims made by Satan in the garden of Eden, promising wisdom, becoming gods,

and eternal life.

Some wonder if the New Age movement is evidence of a new phase in evolution, a sign of the Anti-christ, or a new technique to help executives succeed. "Is it a sect, a cult? Is it Judeo-Christian in nature?" posed Mrs. Bryant.

Adherents might claim any or all of the above. But there are certain groups which have helped usher in the movement.

Werner Erhard taught Est in the early 1970s and 300,000 took his course. He said that reality is literally made believe. Whatever we experience, we created it. All is one and you are your god. There is no God such as we think of as a person. God to this group is the bond that unites us and promotes world unity, and our humanistic potential.

Mrs. Bryant said there is a lot of Hinduism in the New Age movement. The Hindus have three separate gods:

Brahma — the creator; Vishna — the preserver or personal savior; and Siva — destroyer of the material world, promoting illusion. They say Jesus was Vishna at one time; so was Buddha.

"Hindus do not recognize the one, true, living God," says Mrs. Bryant. "They do not recognize sin and repentance as we do." Hindus have a doctrine called karma which is a cause and effect statement. Every action or thought or decision has a determinant consequence.

A number of the New Age groups, such as Hinduism, according to Mrs. Bryant, believe the earth is a training ground to elevate a person to the status of a god — to escape reincarnation. The idea of channeling, made popular by the actress Shirley McLaine, is when a person loans his or her body to a spirit.

Concerning the spiritual plane, the discipline called Eckankar — which

has a Jackson group — holds soul travel seminars. They believe a person can escape the body and travel around the world with the soul. Mrs. Bryant says they believe Jesus was one of the greatest mediums of his day. He called Lazarus from the grave, for instance.

And they symbolically parallel Jesus' life in their aspirations — birth, baptism, transfiguration, crucifixion, and resurrection. After the fifth step, an Eck adherent is called a master — in total mastery of himself and no longer needing to be reincarnated.

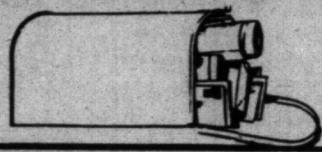
Humanism, says Mrs. Bryant, is not of the New Age movement, although the two converge concerning ethics. Humanists, she says, have a completely different view of history. They believe everything happened accidentally and that there is no ongoing personality for the individual.

New Agers believe people were initiated by a divine source, that we are all gods including all plant and animal

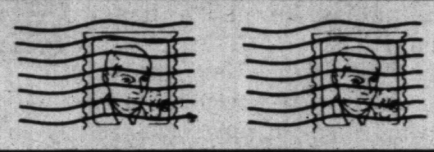
life, we have lived before and will live again, there is no death, and that there are as many realities as there are people. "Kneel to yourself and honor and worship your own being," says Mrs. Bryant, "because God dwells within you."

For a Christian to deal effectively with a New Ager, he or she must learn the facts of the movement, discovering what they believe about God, the new birth, and heaven and earth, and become a good listener. "Then be friendly rather than reacting with disgust and anger," said Mrs. Bryant. "That's where we as Christians are losing out in dealing with cults, we just don't react with love and friendliness and kindness."

Mrs. Bryant said to compliment New Agers on the good things about their beliefs such as attitudes toward good health and concern for the environment. "And share our faith in the living God," she said, "particularly the uniqueness of Jesus Christ."



Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Fate of Emmanuel

Editor:

Notice is hereby given that Emmanuel Baptist Church, 4404 Sagamore St., Jackson, Miss. 39209, will hold a business meeting Aug. 21, 1988, immediately following the morning service concerning the fate of the church.

Erma Hester, church clerk
Emmanuel Church, Jackson

"Make your day"

Editor:

I read your article, "Where the editor stands," in the Aug. 4 issue of the Record. I just want to thank you for your remarks. I appreciate your stand. I know you will (or should) get many more compliments, but I just wanted to be one to help "make your day." I am glad you wrote it. I agree.

D. L. Callender, pastor
Holmesville Church
McComb

You surely were. Thank you. —
Editor

Disappointed in Powerline

Editor:

In reference to your Powerline for Teens article in the July 28 issue, I must say I was very disappointed. What a beautiful opportunity to share with this teenager her worth in Christ. Not one scripture reference was given for her to find strength. I've always had a low self image also but because of Christ each day my "Christ" image is growing and my self image is fading away. These young people need God's word of encouragement for their hope of tomorrow. All other words may

come back void, but he promises that his never will.

I must go further to say that I don't understand the use of blaming or explaining past circumstances.

Psalm 139 has always been my favorite verse. He knew me when he created me and still knows me perfectly. What a comfort. These verses let me know there is no hiding. I can be totally honest, for he already knows. But the wonderful part is that he will still love me, search and know my heart, and lead me in his way.

Wanda Wilson
Clinton

Appreciate editorial

Editor:

A note to tell you that I appreciate your editorial in the Baptist Record of Aug. 4. I also hold your belief that 95 percent of us Baptists are together, and it is my hope that we will join together in prayer and mutual support so that we can continue to be the Lord's instrument.

Bill Blakely
Jackson

Summer on the Coast

Editor:

One of the joys of my work in the Gulf Coast Association is the coordination of summer missions activities. This includes Student Summer Missionaries and volunteer youth groups.

This year we had four groups from churches in Mississippi. They were from Ridgcrest, Jackson; W.M.U. ladies from all over the state; Tate Street, Corinth; and First Church, Ridgeland (their second year in a row).

All of these groups were well prepared, flexible, and loving. They

showed by their actions that they loved the children with whom they worked. It was heart-warming to see. I am certain that that was the only love many of the children are ever shown.

These churches should be proud of their young people and their W.M.U. volunteers. I am already looking forward to next year.

Jim Dalrymple
Associate Director of Missions
Gulf Coast Association

Pinson scholarship

Editor:

We appreciate your recent publicity of the Mattie Belle Pinson scholarships which have been started at Clarke College and Mississippi College for ministerial wives. When her husband, Dr. E. R. Pinson Sr., was a student at Mississippi College, the late Mrs. Pinson was an active member of the Ministerial Wives Association. Then when he taught at Clarke for nine years, at Mississippi College for 19 years, and Seminary Extension courses for 14 years, she showed a deep concern in the further education of the ministers' wives. These funds are being set up at both colleges in memory of her interest in and concern for those dedicated women.

Friends and former students who are interested in helping at Clarke College should send their gifts to:

The Mississippi Baptist Foundation
Aubrey Boone, Executive Secretary,
P. O. Box 530, Jackson, MS 39205.

Those who want to give to that fund at Mississippi College may send their gifts to:

Dr. Rory Lee, Vice President for Development
Mississippi College,
P. O. Box 4005, Clinton, MS 39058.

My family joins me in emphasizing this worthy project. We have been friends, neighbors, and colleagues with the Pinsons in Christian education ever since their first two years at Clarke.

Eugene I. Farr
Clinton

Search for pastors

Editor:

Our Historical Committee has been doing research on the history of our church. We are also trying to collect pictures of the pastors that were here in the past. We have not been able to contact the following pastors, and we would like for you to please place these names in the Baptist Record and ask them to please contact Wade Baptist Church by phone or mail. They are as follows: Jimmy Furr, John Forsman, William Moote, Paul Williamson.

Barbara Moody
Secretary
Wade Baptist Church
20623 Hwy. 63
Pascagoula, MS 39567
(601) 588-3356/9904

Self insurance

Editor:

Frankly, I don't know if this qualifies as a letter for your journal — but since it concerns money now being paid out by Baptists (all over the state) to insurance companies — well, it seems to me it just might be a big Baptist headache and problem.

I don't know if the same thing is happening all over the state, but here along the Mississippi Gulf Coast the insurance companies have started acting as if the potential threat of hurricanes just blew in out of the Gulf of Mexico last week.

They have put new drastic rates in effect at such a high price that it is causing a lot more than secular headaches. I speak for myself, not my First Baptist Church in Long Beach. I am only a Johnny-come-lately in our Baptist church.

The thought comes to my mind, if this "bite" is statewide, why doesn't some state Baptist organization take over and handle Baptist church insurance all over the state? Surely they couldn't do any more in grabbing Baptist dollars than is now being done. And in this way, the profits (if any)

would be used for Christian purposes.) Or, did I get up on the wrong side of the bed this morning? If so, please wake me up.

Johnny Erp
Pass Christian

I don't know which side of the bed you got up on, and I surely don't know all the answers to your questions; but there are at least three factors that would have to be carefully considered. First, there is no question but that to enter into self insurance would be more trouble than it would appear to be on the surface, but you would be aware of that. Second, there always would be the possibility of a disastrous circumstance before adequate funds were on hand to handle it. And third, churches would be going into business in competition with some of their own members who were in the insurance business. — Editor

Students in Georgia

Dear Sir:

The Student Ministry of Prince Avenue Baptist Church, Athens, Georgia, would like to contact any new or transfer students coming to the University of Georgia for the upcoming school year. If pastors, staff members, parents, friends, or students themselves will contact me by phone or letter with their names, addresses, and telephone numbers, it would be our joy to personally invite each student to visit with us at Prince Avenue. In addition, we will send a brochure describing in detail the full scope of our college ministry and churchwide opportunities.

We at Prince Avenue realize the importance of a "home" away from home during the college years. It is our desire to provide an encouraging and supportive family atmosphere for students who desire to grow and mature in their personal walk with Jesus Christ.

Doug Nix, college minister
Prince Avenue Baptist Church
595 Prince Avenue, P. O. Box 1149
Athens, Georgia 30603
(404) 353-1985



Faces and places

by Anne Washburn McWilliams



Thursday, August 18, 1988

BAPTIST RECORD PAGE 7

"Bless your heart" takes on new meaning

Aubrey Jones and Jimmy Wallis have several things in common. Both are Mississippi Baptist pastors. Both are 53. Both have received heart transplants this year. Aubrey's new heart is that of a 21-year-old man who died in a motorcycle wreck in Gulfport. Jimmy's is that of a 23-year-old who died in a car accident in Montgomery.

Jimmy Wallis, pastor of First Baptist Church, Jumpertown, was diagnosed as having congestive heart failure four years ago. As his condition worsened, fluid would continually collect around his heart and lungs. In November, 1987, his doctors told him he probably would not live over 12 months unless he got a heart transplant.

He and his wife, Kay, prayed together and made the decision to go ahead with such an operation. He stayed 14 weeks at University Hospital in Birmingham before a heart became available Feb. 17, 1988. During those 14 weeks he was taking a drug intravenously to decrease the pressure around his lungs.

"I never could pray for the Lord to give me a heart," he told one reporter. "Because I knew that in order for me to get a heart, somebody had to die . . . I felt if the Lord chose to give me a new heart maybe he was dealing with that person and giving that person an opportunity to be saved. I didn't want to ask God for something I didn't have any business asking. I knew he would do it in his own way."

After the surgery, he stayed in an apartment near the hospital four or five weeks. At home for Easter, he preached on Easter Sunday morning. The second Sunday he preached, after the transplant, there were seven professions of faith.

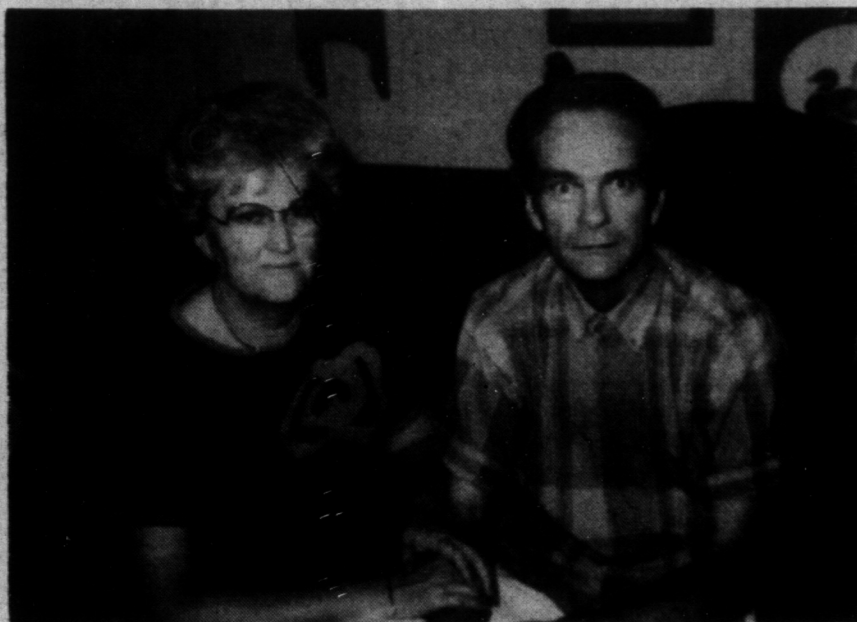
For a while he had to go back for a check-up every two weeks; now it's every three months. His body has shown no signs of rejection of the new heart — and he is still preaching at Jumpertown.

Aubrey Jones first had a heart attack Dec. 12, 1982, while pastor in Vermont. In February, 1983, he had triple bypass surgery. April 6, 1986, while pastor of Pine Grove, Clarke County, he had another heart attack, and since then had been disabled because of congestive heart failure, suffering almost constant chest pain. This summer he had two heart attacks, May 18 and July 15.

A heart transplant was suggested, but he had O-negative blood that would be hard to match; doctors said it might take six months to find the right heart for him. On the night of July 19, one of the doctors told Aubrey's wife, Peggy, he doubted if Aubrey could live longer than two more days.

Next night not one, but two hearts, became available, one in LaFayette, La., and the other in Gulfport. Both matched Aubrey's blood type. One of the doctors said to him, "Somebody has been praying for you."

The surgeon, Seshadri Raju, on Ju-



Peggy and Aubrey Jones

ly 20 equipped Aubrey with a new heart. Within two weeks he and Peggy went home to 111 W. Northside, Lot 7, Clinton, with instructions for him to come back for twice weekly check-ups. Altogether since May 18 he had stayed 5½ weeks at Hinds General Hospital and four weeks at University Hospital, Jackson.

Jimmy Wallis, a pastor for 30 years, has been at Jumpertown for almost two years. When he went home the first time after the transplant, he found that friends had decorated about 15 miles along Highway 4 with yellow ribbons to welcome him, from the city limits of Booneville to his home at Dry Creek. His and Kay's three children and seven grandchildren were among the happy hearts that day.

He told Angela Smith, staff reporter for the Banner-Independent: "A lot of people won't understand when I say this, but the transplant was the best thing that ever happened to me. I think I'm more sensitive than I've ever been in my life. I stop to smell the roses . . . to enjoy life. I don't take it for granted like I used to."

"God got me to a place where I didn't have any place to look but up. I'm totally dependent on him. It took a shocking experience in my life to make me realize it. But I'm just grateful for every good day. When I get up in the morning and see the sunshine I'm glad to see it. Even if it's raining, I'm glad to see that. I'm just proud to be anywhere."

Aubrey Jones, who was ordained at Harpersville in 1965, has served pastorates at Maple Street Chapel, Kosciusko; Holly Bluff; and Ellard, Bruce, in addition to Pine Grove (Clarke). For eight years he was pastor in Vermont, where he organized the Precision Valley Baptist Church at Springfield. He was Sunday School director and later evangelism director for the Green Mountain Baptist Association in Vermont and served on the board of directors of the Baptist General Association of New England. He and Peggy have three daughters, Angela, Pamela, and Kathy, and two grandchildren.



Jimmy Wallis

Of his new heart, Aubrey said, "I feel like I've been born again twice — spiritually, and then again physically. It's like I have been resurrected. This transplant has given me new life. Of course I'm still weak, but I feel better than I have in years."

"I know this was all brought about by prayer; so many people everywhere — north, south, east, and west — have said they were praying for us. We appreciated that and I want to thank all of them. We appreciated, too, the financial support from different churches and the blood drive sponsored by the blood bank and our church, First Baptist, Clinton. That church and our pastor, Bill Baker, have really stood behind us. We are grateful."

He added that he wanted to say a good word for Dr. Raju and his team and for the excellent nurses at University and Hinds General.

Ever since he became disabled, Aubrey had been telling Peggy that he believed some day he would preach again. Now Peggy says, "I believe he will! Now he really has a testimony!"

Said Jimmy, "Bless your heart" has taken on a new meaning for me."

BWA resolutions speak to world conditions

NASSAU, Bahamas (BP) — The Baptist World Alliance General Council expressed concern with world conditions through resolutions on the AIDS crisis, trafficking and abuse of addictive chemical substances, danger from toxic wastes, and ongoing hostilities among or within nations, adopted during its annual meeting in Nassau, Bahamas.

The General Council also adopted resolutions hailing reports of growing openness in the Soviet Union and the "multiple gifts and sensitivities which women bring to the service of Jesus Christ and the work of the Baptist family around the world."

The meeting, which drew more than 400 General Council members, BWA committee personnel, and study commissioners from Baptist unions and conventions in 44 countries, was hosted by the Bahamas National Baptist Missionary and Education Convention.

Speaking to the AIDS crisis, the Baptist representatives urged that "AIDS now command the attention of churches and that all Christians take steps to understand their vital role" in a more responsible approach to the problem.

The council urged member bodies "to oppose sexual mores and practices" that contribute to the development and spread of AIDS and to address responsible sex education in a Christian context as well as sharing educational and medical information.

The council deplored illicit drug trafficking and recognized alcohol as the world's most abused drug. It also acknowledged "the widespread destruction of human life caused by tobacco."

On the problem of toxic waste, the council said, "We are stewards of planet Earth, . . . disturbed by the pollution of land, air and sea." It alerted member bodies to the dangers that nuclear and industrial toxic wastes pose for "all humanity and for generations to come."

The resolution called for pressure upon "governments and industries to ensure that they neither deposit nor export death-dealing wastes to anyplace" and encouraged research on an international cooperative basis to reduce the risks of disposing of these materials.

This year's resolution on peacemaking welcomes the recent Intermediate Range Nuclear Missiles treaty between the United States and the Soviet Union, commends pursuit of the disarmament goals by the United Nations Organization and urges world governments to participate in the multilateral disarmament negotiations conducted under U.N. auspices.

The council also supported "the worldwide process leading toward a world convocation on justice, peace and the integrity of creation."

Reaffirming its 1985 resolution against apartheid, the council urged "the Baptist Union and the (newly admitted) Baptist Convention of Southern Africa to challenge the evil of apartheid by their own example of reconciliation and full equality within their own churches."

The new resolution condemns such South Africa government actions as banning anti-apartheid organizations; detentions, especially of children; arrests of Cape Town church leaders; and waterhosing a peaceful Christian procession.

Korean marathon wins 130

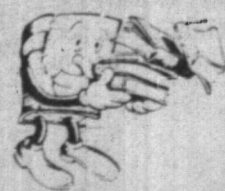
(Continued from page 3) ed each training session, Lee said.

Two hours after their plane landed in Belize, they went to work. Surrounded by downtown beer halls, the team sang, introduced each other, did tricks with ropes, gave testimonies, performed a skit, and preached. Ten from that first audience made professions of faith in Christ, Lee said.

The Koreans happened upon

students playing basketball at Belize Technical College and spotted a witnessing opportunity. They lost the game but won several of their opponents to Christ through testimonies and one-on-one witnessing. Two days of basketball and volleyball netted 10 new believers.

Before the team left, about 20 of the 130 new believers enrolled in churches.



Book reviews

Street. R. Alan. **THE EFFECTIVE INVITATION.** Old Tappan: Revell, 1984.

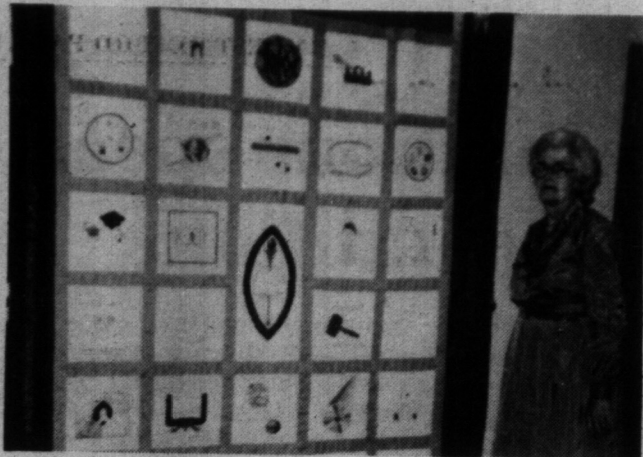
The author is professor of Evangelism and New Testament at Criswell Bible College in Dallas, Tex. The book contains 11 chapters and covers such topics as "The Theological Content of The Invitation," "Evangelists and Invitations," "Billy Graham's Use of the Public Invitation," "Extending a Public Invitation — The Reasons Why," and "How to Prepare and Deliver a Public Invitation."

The author discusses how various

prominent evangelists have used the invitation in the past and also discusses the history of the invitation. If a preacher is striving to lead a better invitation, this would be a good book to read. — Greg Potts

Hawkins. Frank. **THE CHURCH AT PRAYER.** Nashville: Broadman, 1986.

This is a book of 18 prayer meeting devotionals. The author has some creative ideas for prayer meetings that would be helpful. Many pastors would find the book helpful. — Greg Potts



Baptist Women of Calvary Church, Tupelo, made the centennial quilt pictured above. Mrs. Blanche Otis, standing by the quilt, was coordinator for this project.

Just for the Record



Forest Hill Church, Jackson, recently held its GA Recognition service. The theme of the service was "The Nature of His Love." Pictured, from left, front row are Amy Thomas; Ashley Givens; Alissa Willis; and Angela Willis. Second row, Kay Anders, leader; Hollie Dees; Misty Alford; Carie Thomas; Melinda Stapp; and Phyllis Givens, leader.

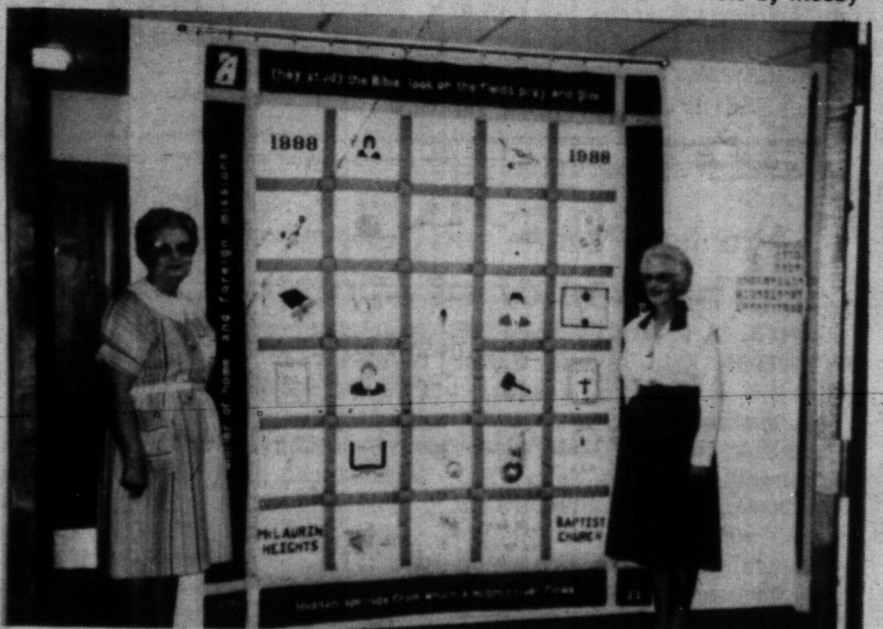


First Church, Richland recently had a GA Recognition Banquet and mission adventures awards presentation. The theme was "Serve Him with Gladness."

Pictured, left to right, are Michele Smith, Brandee Hall, Jimmi Phillips, Jamie Boteler, Johna Kelly, Mindy Wolf, Tracy Phillips, Julie Minton, Katie McNeece, Carrie Tyson, Emily Tyson, Jennifer Higdon, and GA leaders Sandy Ashley and Brenda Wolf, back row.



Members of Woman's Missionary Union of Oakhurst Church, Clarksdale, made a centennial quilt and gave it to the church to hang in the Christian Activities Center. Pictured are WMU members (front from left) Ruth Yarber, WMU director, and Mary Lois Owens, quilt chairman; (back from left) Mary Buckner; Ruby Shelton, Circle president; Naomi Coleman; Belle Pearson; and Maude Ashmore — Photo by Mosby



McLaurin Heights WMU (Rankin County) put together and quilted a WMU centennial quilt. Pictured at left is the church WMU centennial chairman, Mrs. Mavis Wood. On the right is the Rankin County Association's centennial chairman and McLaurin Heights WMU director, Maude Livingston.

Terry Road Church, Jackson, will hold its dedication service Aug. 21 for its debt free church trailer, paved parking lot, and two acres of land. Chairs, hymnals, and piano are also paid for.

Services for the church which began Feb. 14, will be at 11 a.m. Jack Nazary, pastor of West Jackson Church, Jackson, will be speaker. Robert Nations will lead the music. A noon meal will follow.

The church has 52 members; 40 attended Sunday School last week.

The Baptist Sunday School Board has assisted financially with literature, hymnals, and is working with the church on building plans which it anticipates occupying within nine months. Henry Bennett is pastor.

Stan W. Tucker, will present The Baptizer, a one-man play about the ministry of John The Baptist, Aug. 21, at the evening worship of Byram Church, Byram. Tucker has been performing Christian theatre since 1981, and was director of theatre at Mississippi College, 1983-1986. Fuller B. Saunders is interim pastor.

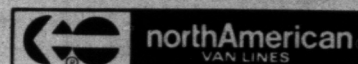
Stewardship Evangelism Weekend will be held at Pilgrims Rest, Crystal Rest, Aug. 19-21. The times will be Fri., 6 p.m., beginning at 10 a.m. and ending at 9 p.m. on Sat., and regular times on Sunday. Lay people will be in charge of services. Pat Bufkin is pastor.



Jim Alford of Forest Hill Church, Jackson, presents a Bible to the newly ordained Asung Lungleng. Lungleng, a native of India, studied at Reformed Theological Seminary and has been a member of Forest Hill for five years. He recently moved to Ohio, where he will establish and be pastor of an Asian-Indian mission in the Dayton area.



New Hope Church (Lawrence), celebrated the centennial of Woman's Missionary Union May 15. The history of WMU was presented through narration and visuals by mission group leaders and members. Special music was provided by Raymond Watkins, who sang "Same Old-Fashioned Way" and by Mike Staton's hymn of benediction, "People Need the Lord." The congregation ate "dinner on the ground." Mrs. Betty King is WMU director.



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Revival dates



Kentucky youths work in Natchez

A youth mission team from Columbia Baptist Church, Columbia, Ky., spent June 20-24 working in Vacation Bible Schools at Morgantown and other churches in the Natchez area, with Morgantown Church as home base. They presented the musical, "Rainbow Connections." In Bible school, they told Bible stories, sang, directed crafts projects, and helped with recreation. On Thursday afternoon, with Terry Cain, Morgantown youth director, (at right on bottom photos) and Amelia D. Bowers, VBS director, they visited the antebellum home, Rosalie, pictured.



At Rosalie, the mayor of Natchez, Tony Byrne, center back, greeted Kentucky youths and welcomed them to Natchez. Catherine Ruth Prince, left front, presented the book, *Her Majesty Natchez*, courtesy the William Dunbar Chapter of the Daughters of the American Revolution, to their youth minister, Dwayne Martin, front center. George C. Vines, owner of Southern Carriage Tours, supplied two carriages and a short tour.

Homecomings

Oak Grove (Clarke): Aug. 21; Sunday school, 10 a.m.; preaching, 11 a.m.; Leon Young, preaching; dinner served; singing in afternoon.

First, Yazoo City: Aug. 21; 11 a.m., W. C. Fields, former pastor, also former editor of *Baptist Record*, now a resident of Nashville, guest speaker announcement of "Churchman of the Year," and annual award; dinner on the grounds at noon; 7 p.m., special musical program by THE MIRACLES of Baddour Memorial Center, Senatobia; James F. Yates is pastor.

Holly Grove, Braxton: homecoming, August 28; Sunday School, 10 a.m.; singing, 11 a.m., covered dish luncheon, fellowship hall, noon; singing and fellowship, 1:30 p.m.; Roger Lee, pastor; Norman Huggins, minister of music.

Seven to go as Journeymen

Sixty-three young men and women were commissioned as Southern Baptist journeymen July 11 at Derbyshire Baptist Church in Richmond, Va. Seven were from Mississippi (rather than two as noted in the July 28 issue of the *Baptist Record*.)

The seven with Mississippi connections are Janet Houston, Jackson and Starkville, who will go to Ethiopia;

First, Tunica: Aug. 21; Sunday School, 9:45 a.m.; morning worship, 11 a.m.; dinner at the church, 12:30 p.m.; afternoon singing services, 2 p.m.; Dennis Trull, pastor.

Bethany, Bay Springs: Aug. 21; following morning worship service, pot luck lunch served in fellowship hall; afternoon service, 1 p.m. and will conclude the services for that day; Don Mathis, former pastor, speaker.

Choctaw County will hold crusade

Choctaw County will hold an area wide crusade, Aug. 21-25, in the Tom Glasgow Park Amphitheater, Ackerman, at 7:30. Jaime Mayorga of El Salvador will be guest evangelist and Ronnie Stribble, minister of music, Trinity, Longview, Tex., will direct music.

Joy Smith, Wesson, to Peru; Elysa Harvey, Ocean Springs, to Swaziland; Pat Gentry, Clinton, to Liberia; David Jamieson, native of Jackson, now an Alabamian, to Morocco; Jim Thompson of Pensacola, Fla., recently a recreation assistant at First Church, Jackson, to Scotland; and Chuck Snyder Jr., Oklahoma native whose parents now live in Madison, Miss., to Malawi.

Flora, (Madison): Aug. 21-24; 7 nightly, Mon.-Wed., 7 a.m.; Jim Futral, Broadmoor, Jackson, evangelist; Graham Smith, Mississippi Baptist Convention Board, music.

New Prospect, Iuka: Aug. 21-26; nightly at 7; theme is Olde Time Gospel Revival; Tommy Leatherwood, Danville Church, Alcorn, evangelist.

Crooked Creek: Aug. 21-26; homecoming, Aug. 21, with Joe Royalty, pastor, preaching at 11, lunch following, afternoon with the Majestics from Monticello; Bible conference begins Sunday evening led by R.J. Wyleman of Tupelo, and Alton Thompson of Ruston, La.; services at 10 a.m. and 7 p.m.

Osyka (Pike): Aug. 21-24; nightly at 7; Luther Dorr, professor at New Orleans Seminary, evangelist; Victor Walsh, music minister from McComb, music leader; Ron Boysel, pastor.

Montgomery (Lincoln): Aug. 14-19; Mon.-Fri., 7 p.m.; Talmadge Smith, director of missions, evangelist; D. C. Greer, McComb, music; Tony Shuter, pastor.

Arkadelphia, Bailey: Aug. 19-21; homecoming, Aug. 21, lunch served at noon; former pastor, Edward McKeithen will speak at 1 p.m., no evening service; revival, evening services, 7; Sat., 12, and Sunday, 11; Don Wilton, professor, New Orleans Seminary, evangelist; Mickey Gentry, First, Philadelphia, music; David Odom, pastor.

Williamsville, Kosciusko: Aug. 21-25; Sunday services, 11 a.m. and 7 p.m., with covered-dish meal at noon; Mon.-Thurs., noon (covered-dish) and 7 p.m.; Cliff Estes, evangelist, Shreveport; W. W. Holifield, Taylorsville, music; Tom McCurley, pastor.

Southside, Jackson: Aug. 21-24; 7:30 nightly; noon day services daily with lunch; Rick Ingle, former gang leader and a graduate of Southwestern Seminary, evangelist; Jimmy McCaleb, music director and Donald N. Bozeman, pastor.

Bethany, Bay Springs: Aug. 22-26; services, 7 each evening; Carey Bass, pastor, Antioch, evangelist; Eddie M. Brady, pastor.

New Hope, Foxworth: Aug. 21-26; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 7:30 p.m.; Bud Parker, pastor.

Juniper Grove, Poplarville: Aug. 21-24; regular service, Sunday, homecoming, lunch at church; Mon.-Wed., lunch at noon with services following; 7 nightly; Jerry Swimmer, Iuka, evangelist.

Colonial Heights, Jackson: Aug. 21-24; Sunday, 9:30 a.m., 10:45 a.m., and 6:50 p.m.; Mon.-Wed., lunch served, 11:30 a.m.; service, 12:15 p.m., and 6:50 p.m.; Bailey Smith, evangelist; Larry McFadden, music evangelist; Gerald Harris, pastor.

Providence, Hattiesburg: Aug. 21-26; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 7 p.m.; Mon.-Fri., 8 a.m. except Wed. service, at 11 a.m. with lunch to follow; Bill Hardin, Ford's Creek, Poplarville, evangelist; Clifford Lazenby, pastor.

Holly Grove, Braxton: Aug. 29-Sept. 2; 7:30 p.m.; Charles Burnham, pastor, Dry Creek, visiting minister; Roger Lee, pastor; Norman Huggins, minister of music.

Jerusalem (Attala): Aug. 14-19; Mon.-Fri., 7:30 p.m.; Paul Williamson, Jr., director of missions, Attala Association, guest speaker; S. V. Ray, Jr., pastor; Mrs. Rita Pettit, music director.

Oak Grove, Smithdale: Aug. 21-26; Sunday, homecoming, Sunday School, 10 a.m., worship, 11 a.m., covered dish

luncheon, noon; 1:30, special music by The Kingdom Singers, Pisgah United Methodist Church; revival, Mon.-Fri., 7:30 p.m.; Kent Campbell, pastor, Arlington, Bogie Chitto, preaching; Robin Fenn, Adams United Methodist Church, music director, and Mrs. Gene Finn, pianist/organist; H. L. Carraway, pastor.

First, Lake: Aug. 21-24; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7:30 p.m.; Julius Ellis, Great Bend, Kans., evangelist; Billy Beavers, Bethlehem, Scott County, music; Ken McLemore, pastor.

Highland, Pass Christian: Aug. 21-24; Sunday, 11 a.m. and 7:30 p.m., Mon.-Wed., 7:30 p.m.; Jack Bennett, pastor, First, Ripley, evangelist; Charles Red, interim music director, Bayou View, Gulfport, music evangelist; Ronald Meeks, pastor.

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Jesus speaks of the future

By Frank H. Thomas Jr.
Matthew 24:1-51

This chapter in Matthew is troublesome and puzzling. Diverse views exist, and students are encouraged to approach this passage as they would approach any other — with an enquiring, open mind and with reliance upon the spirit of God. Generally, the passage appears to be apocalyptic in its nature, but it does not contain some apocalyptic characteristics found in the book of Revelation.



Thomas

The chapter begins with Jesus leaving the temple and going away when the disciples came to him and pointed out the different buildings of the temple. Obviously, they were impressed with these buildings, and history tells us that the Herodian Temple was an impressive place. Jesus responded by saying that one stone would not be left on top of another but that all would be cast down. This is sometimes understood as a foretelling of the destruction of this temple by the soldiers of Titus, the Roman general, who conquered and

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destroyed Jerusalem in A.D. 70.

In verse 3, the disciples raised three questions for which they wanted answers: When will this be? What will be the sign of your coming? What will be the sign of the close of the age? In the minds of the disciples, these three questions apparently were lumped together and were expected to occur somewhat together. In the discourse which follows, we need to understand Jesus as separating these questions and indicating to the disciples that while their concerns were valid, the end of the age, his coming, and the destruction of the temple were not necessarily to be connected together. The term which is translated world in some versions actually means age or a period of time.

Apparently there was much speculation in the time of Jesus about the consummation and the ushering in of the kingdom. That was to be expected because of the fact that Jesus taught about the coming of the kingdom. Today we need to keep in mind very much the warning, in verse 4, "take heed," for we are equally

vulnerable to speculations about the end time which takes us away from our primary mission which is to preach Christ to the world.

There were false messiahs and false christs who appeared on the scene from time to time proclaiming themselves to be deliverers and saviors. The people were warned about them and also about wars and rumors of wars. Even after the destruction of the temple, the end would not be yet, for life would go on. Included in the continuation of life would be the need for God's people to discern false and true messiahs and prophets and to endure wars and rumors of wars and other kinds of suffering.

The emphasis of this passage appears to be not so much on rooting out the false disciples and the falseness in the church as in maintaining one's faithfulness until the end and maintaining one's close relationship to the Lord. The emphasis upon preaching the gospel to all nations in verse 14 is a proper reminder of the primary priority of the disciples rather than speculation about the end of time.

In verses 15-22, the crisis in Judea is mentioned. Interpreters suggest that a foretelling of the destruction of Jerusalem by the Romans is meant here. Obviously Jerusalem and Judea are under siege similar to the situation which

actually occurred in and around A.D. 70. The desolating sacrilege or the abomination of desolation is a phrase borrowed from Daniel which refers to the atrocious act of Antiochus IV, the Syrian ruler who in 168 B.C. sacrificed a hog on the high altar in Jerusalem in the temple and set up an altar to the Greek gods. This became a symbol of an arrogant and atrocious affront to the Jews and to God.

In verses 23-28, specific warnings against false messiahs and false prophets are made. The people were to understand that these would appear and that they would try to lead God's people astray. The counsel of Jesus was, do not go out and do not believe it.

We today are still encouraged to be on the lookout for the coming of the Son of Man. Our responsibility is to be ready and to be watchful. In verses 36-44 the emphasis is upon preparation and readiness. No one knows the time when the Lord will come. It will be sudden, unexpected, and unannounced. This is the meaning of two men being in the field — one is taken and one is left. Two women will be grinding at the mill — one is taken and one is left. No one knows the day or the hour when the Lord will come.

Frank H. Thomas is pastor, Alta Woods, Jackson.

Moses gives a new generation advice for a good life

By Robert Earl Shirley
Deuteronomy 6

During the years that the nation of Israel wandered in the wilderness, they were reminded by their constant struggles for survival and



Shirley

frequent dangers of their need of and dependence on Jehovah. When they entered the land that had been described as flowing with milk and honey, their exposure to an abundance of worldly goods presented a new and different type of danger. Thus, Moses explained that God had given him certain instructions and commands that he was to teach the people to prepare them for the relatively sheltered and blessed life they would live in their new surroundings.

Faithfulness on their part would result in all things continuing to be well with them and an ever greater increase in their prosperity. They would be able to claim the promises made to their fathers by the same trust and commitment that God had expected of their fathers. As the responsible person of the household, they

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were to be totally committed to Jehovah and to encourage that same spirit in the other members of the family.

Worship was to be a part of their everyday life, their obligation to God a part of their daily conversation, and the religious instruction of their children a sacred commitment. It is a sad but true fact that many Baptist parents today have trouble with such commands because they find it difficult and embarrassing to speak of spiritual things to their children or even to each other. Consequently, God warned the people not to forget who had delivered them and brought them to this new and abundant environment.

They now possessed cities that they had not had to build, wells that had not been dug with their hands, and crops and vineyards that they had not planted. It would have been easy then, even as it is now, for overly blessed people to forget the source of their blessings. Our prayers today are more often requests for more rather than thanksgiving for the much that we now have.

Verses 4-5 are the most important verses in the Old Testament for our Jewish friends and are the supreme confession of their faith. Called the Shema from the Hebrew of the first word, "Hear," they command, "Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." These statements declare that Jehovah alone is the one absolute God and it is to him alone that love with all one's heart is to be given. He had revealed himself to the people of Israel in a special way, and they were to respond with a love that was not merely emotional but was obedient and serving as well.

Obedience needs motivation, and love is the motive that will make compliance with God's will in one's life come easily and naturally. Here is their new home, they were to continue to recognize Jehovah as God, serve him, and swear by his name. Extra care would need to be taken because they now lived where other gods rather than Jehovah had been worshiped, and they might easily be tempted to succumb to the practices of that land and time.

That such is possible in our own day is evidenced by our personal knowledge of peo-

ple who were faithful to their church and visibly loyal to God until they achieved the financial and social position in life that is commonly regarded as success by a great portion of the world. It is not rare for a sudden achievement of prosperity to result in the breakdown in both homes and personal morality. Too much self-sufficiency and a failure to depend on and give credit to God for one's well-being eventually demands a price that makes such a new life a sorry bargain indeed.

Israel was warned not to again tempt (or try) the patience of the Lord as they had at Massah (Rephidim) when they had lost faith and questioned the very presence of God, due to their lack of water there. The fact that the grace of God had caused him to supply their needs in spite of their grumbling and lack of faith did not change the fact of their sin or remove their guilt. Faithfulness is not to be spasmodic, but consistent. We are dependent upon God every minute of our lives, and likewise, he expects us to be faithful to him at all times. Those who fail to do so find themselves giving way to fear and discouragement and their lives remain empty.

Robert Shirley is pastor emeritus, Parkway, Tupelo.

Rediscovering the Word of God: A time to celebrate

By Steve Odom

Nehemiah 8:5-6, 8, 13-14, 17-18; 9:3

One of the highlights of the recent Southern Baptist Convention meeting in San Antonio, Texas, was the opportunity to attend Sunday



Odom

morning worship at Trinity Baptist Church in that city. What warmth! What hospitality! What music! What reverence! What proclamation! What respect for the Word of God! What a worship experience! When the time came in the service for the Scripture reading, the congregation was asked to stand in respect for the written Word of God. We stood and listened to the reading. Then, we sat down to gain insight into the words of Scripture through the proclamation of the pastor. The character of the whole service was one of celebration.

Now that kind of worship experience is certainly not unique to Trinity Baptist Church in San Antonio. What happened there on that Sunday happens in many other places on many Sundays. Could there be some other churches,

LIFE AND WORK

though, where worship has become so routine that even the reading of Scripture evokes a sea of yawns (a yawn is defined as "an involuntary response to boredom")? We do not need hoopla to make worship memorable and exciting. We need to rediscover the Word of God and celebrate its message to us.

Such a rediscovery happened in Jerusalem during the period of restoration under the leadership of Nehemiah and Ezra. Remember that Nehemiah had been appointed governor of Jerusalem by King Artaxerxes. Nehemiah then traveled from Susa to Jerusalem, a 1,000-mile trip, and set about rebuilding the walls around the city in order to secure it. With the city fortified, a religious reformation was instigated by the scribe Ezra. What did he do? He "brought the law before the assembly of men, women, and all who could listen with understanding" (8:1) and "opened the book in the sight of all the people" (8:5).

This book of the law was saved by Ezra's ef-

forts while in exile. It was this book that Ezra and his associates read and interpreted to the assembly in Jerusalem.

When they heard the law, what we now know as Genesis through Deuteronomy, the people realized that much of their lives was not being lived according to God's purposes. They immediately began to change their ways. Part of that change was adopting the long-forgotten practice of building booths and celebrating the Feast of Tabernacles which recalled Israel's wilderness pilgrimage and renewed their covenant with God (8:14, 17).

There is an old Latin saying that absence makes the heart grow fonder. There is an even older saying that comes to us from the master of fables, Aesop, which states that familiarity breeds contempt. The Jews living in Jerusalem had missed the routine of being taught the law of Moses. They had missed decades of instruction in the law. The absence of the law had created a vacuum in their spiritual lives which, when finally filled by Ezra's written copy of the law, caused them to grieve for what they had missed and rejoice that the law had been restored. We may do well on occasion to think carefully about what it would be like to live for

long periods of time without the benefit of Scripture. Perhaps a fondness we could have long since lost will be rekindled in us for the indispensable Word of God.

And then there is a danger for us to which the Jews in exile and in Jerusalem may have grown accustomed. The availability and accessibility of Scripture can sometimes lead to the birth of an attitude which takes the Word of God for granted. Being separated from the instruction of the law, the exiled Jews perhaps thought they knew enough without further instruction. Little did they imagine where a law-less lifestyle would lead them. The truth is, we never outgrow the Word of God in Scripture.

We can continually discover the Word of God and its transforming nature when we dare to listen to and learn from it. Hopefully, our fondness for God's Word will never be tested by its absence from us. Hopefully, our familiarity with Scripture will never be cause for a subtle contempt that dulls our sense of what is right in God's sight. Hopefully, we are still celebrating with the sons and daughters of Israel the rediscovery of God's Word.

Steve Odom is pastor, University Church, Hattiesburg.

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Mrs. Marjorie Stamps
Mrs. Marie H. Welborn
Mr. & Mrs. Henry N. Stevens
Alice Welch
Berwick Baptist Church
Mrs. Alice Welch
Jimmy, Regina, Ed & Lee
Carson
Mr. & Mrs. Pat Conerly
Mr. & Mrs. Elwood Crain
Dorothy Wells
Mr. B. F. Wells
Rev. George Wells
Mr. & Mrs. Donald Patterson
Rev. & Mrs. Howard T.
Scarborough
Ann & Velma White
Enon Baptist Church
Mr. Fred White
Mrs. Clara B. King
Mrs. Kidie White
Mr. & Mrs. Jerry Thomas
Mrs. Pauline Wilkerson
Bettye & Scott McCay
Mr. Tom Wilkinson
Mr. B. F. Wells
Mrs. J. H. Wilkinson
Mr. & Mrs. James D. Mayo
Dr. Allan A. Williams
Mr. & Mrs. Bill Stanley
Frank & Brooke Stanley
Turner
Drew Williams
Sam & Marjorie Carter
Mrs. Hallie Williams
Mary A. Mahavey
Ruby Williams
Ben & Bettie Mitchell
Mr. Kenneth Willingham
Mr. & Mrs. John M. Harpole
Mr. & Mrs. Lawrence
Kenneth III
Mrs. Doris Willis
Ann (Iuka) Judson Circle
Mrs. Virginia Wilson
Roy & Joy Cliburn & Melodi
Ms. Iris Evans
Forrest & Artie Virginia
Martin
Virgil Vernon Wilson
Mrs. Mary Lee Lowry
Victor Wood
VEW Sunday School Class,
Algoma

July 27, 1988 -
August 10, 1988

Sister of Marion Hudson
Union Baptist Church
Glen Adams
Merle Norman Cosmetic St.
Batesville
James C. Adams
Willing Workers Class, New
Augusta
Mr. H. T. Addikson
Mr. & Mrs. Ervin Pitts
Mr. Joe Kimbrough Alexander
Mrs. Venice M. Peebles
Mr. & Mrs. George H. Dulin
Mr. & Mrs. W. P. Kimbrough
Jr.
Mrs. Frank H. Coleman
Mrs. Joseph W. Cobb
Miss Jeanne Merrill
Mrs. C. E. Merrill
Mr. & Mrs. Jess L. Haley
Evelyn Allen
Mr. & Mrs. Randy Johnson

Mrs. Louise Amis
Mr. & Mrs. Dolan Fleming
Billy Anderson
Mrs. Edward Bourland
Omer Ashley
The Puckett Family
Rev. Ayers
Ms. Mary V. Golding
Mr. Louis Baker
Mrs. Jimmie R. Tidwell
Katherine Bankston
Airwick Industries, Brandon
Mr. Don Barkley
Mr. & Mrs. Terry Champion
& Wendy
Mrs. Harris Barnes, Sr.
Jeanne S. Sneed
Jimmy Gartin, Jr.
Mrs. Irma Barnett
Friends at Forest Baptist
Church
Mr. Howard Bass
Mr. & Mrs. Huey Duncan
Luther L. Beall
Mrs. Agnes Pickett

Mr. Robert W. Bell, Jr.
First Baptist Church, WMU
Bible Study Group,
Clinton
Mr. & Mrs. Joe F. Sage
Mr. & Mrs. Frank M. Oliver
Dr. & Mrs. W. Bert Thompson
Mr. & Mrs. Robert E.
Womack
Mrs. B. R. Albritton
Mr. & Mrs. Ralph Carroll &
Family
Mrs. Amalita P. Furr
Tim Bell
Walter & Patricia Jordan
Beth, Mark & Sara Lowry
Carl & Shirley Lowry
Jeff & Susan Short
Joan & Junior Short
Alton Bennett
Ms. Doris Bias
VFW Auxiliary 6473

Louie Farmer, Jr.
Dr. & Mrs. Eugene I. Farr
Mr. & Mrs. Raydon Flenniken
Mrs. L. K. Clark
Mrs. John Griffin Liardy
Mrs. Gordon Wilson
Mr. & Mrs. Kenneth Little
Ina & Billy Buckley
Corine Smith
Marcia & Truett Smith
Mr. & Mrs. George Rogers
Berean Sunday School Class,
Salem Baptist Church,
Collins
Mrs. Inez Turnipseed
Home Makers Sunday School
Class, Liberty
Mrs. Myrtle Vick
Barbara & Charles Bevil

BACK TO SCHOOL



SUMMER PLAY-TIME IS ALMOST OVER

Village Boys and Girls
from

The India Nunnery Campus, Jackson
New Albany Group Home, New Albany
Farrow Manor Campus, Independence
Reedy Acres, Water Valley
Dickerson Place, Brookhaven
Deanash, Wiggins

are making last minute preparation
for
SCHOOL

The "check list" seems to get longer each year — clothes, supplies, physicals, eye exams, dental checks, calendar deadlines, servicing transportation vehicles, updating records, etc. . . . As a part of this preparation "MISSISSIPPI'S LARGEST FAMILY" simply has to REQUEST YOUR PRAYERS AND FINANCIAL SUPPORT.

OUR BACK TO SCHOOL REQUIREMENT TO MEET BUDGET DEMANDS IS \$160,000.00. It is essential that maximum gifts be made this year because operational expenditures for food, clothes, utilities, insurance, health care, transportation, etc., have increased.

MAIL YOUR CONTRIBUTION TODAY

The Baptist Children's Village
Paul N. Nunnery, Executive Director
P. O. Box 11308
Jackson, MS 39213
Telephone: (601) 922-2242

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National Association of
Homes for Children

HONORS

(To be continued)



1988 Gulfshore Assembly summer staff

Pictured are members of the 1988 summer staff of Gulfshore Assembly. These young people, representing 17 college campuses from across Mississippi, assisted in providing the services necessary for the operation of Mississippi Baptists' conference facility. Summer attendance will be approximately 7,000 persons for the 22 conferences sponsored by the various departments of the Mississippi Baptist Convention Board, according to Frank Simmons, assembly manager.

FRONT ROW: (left to right) Cindy Sims, Meridian, MC; Leigh Calhoun, Mendenhall, MC; Dana Hardy, Stuttgart, AR, Univ of Central AR; Karon Robertson, Raleigh, Jones; Missy Donald, Picayune, USM; Christy Street, Cleveland, Ole Miss; Stacey Henley, Picayune, USM; Kay Patterson, Gore Springs, MSU; Cindy Hutcherson, Gulfport; Dawn Brand, Meridian, Meridian CC; Tracy Tyler, Duck Hill, MSU; SECOND ROW: Leanne MacInnis, Pass Christian, USM; Jacquie Able, Patterson, LA, MC; Linda Barham, Alabaster, AL, East MS; Lisa Batson, Poplarville, Pearl River; Wendy Willoughby, Picayune, Pearl River; Melanie Watson, Bolivar, MO, MUW; Paula Haley,

Goodman, MSU; Lisa Parker, Columbus, MUW; Daria Daniels, Poplarville, Pearl River; Jennifer Hale, Pontotoc, Ole Miss; Janie Vandiver, Tupelo, Wm Carey; Chris Conn, Gulfport; Belinda Johnson, Greenville, Northeast LA; Amy Thornton, Bay Springs, Jones; Dana and Paul Matthews (Houseparents), Covington, LA; THIRD ROW: Timmy Dobbs, Mathiston, MSU; Turner Willis, Ecru, Ole Miss; Ben Mitchell, Duck Hill, Ole Miss; Greg Lively, Brandon, Hinds; Tom Slade, Vancleave, MSU; Bobby Browning, Clinton, MSU; Don Chenevert, Jr., Slidell, LA, MC; Brian Ball, Brandon, MSU; Rob Ray, Oxford, Northwest; Joey Little, Star, MC; Jeff Speed, Collins, USM; Gary Woods, Long Beach, Belhaven; Yancy Golding, Blue Springs, MSU; Mel Peterson, Gautier, MSU; Mark Sansing, Vicksburg, MSU; FOURTH ROW: Ricky Matkins, Tupelo, UMMC; Joel Drummond, Picayune, LSU; Ronnie Sleeper, Corinth, MSU; Steve Armstrong, Tylertown, Southwest; Ken Hall, Picayune; Frank Simmons, Assembly Manager; NOT PICTURED: Kelly Shoemake, Collins, Ole Miss.

Dig postponed at Dome of Rock

JERUSALEM, Israel (EP) — Hundreds of stone-throwing Palestinians gathered July 3 to protest an Israeli archaeological dig near one of Islam's holiest sites. Police used tear gas and rubber bullets to disperse rioters who were engaged by an attempt to clear an ancient underground staircase near the Temple Mount, which is sacred to both Moslems and Jews. Moslem religious leaders used loudspeakers to urge their followers to defend the Temple Mount, charging that the Israelis planned to dig a passage to the Dome of the Rock and Al Aqsa mosques, both Islamic holy sites. The Temple Mount is also bordered by the Western Wall.

Retired pastor dies in Columbia

Services for Clifford James Smyly, 78, who died July 30, at his home in Columbia, were held Aug. 1 at First Church, Columbia. J. Roy McComb and Russell Bush Jr. officiated.

Survivors include his wife, Mattie Rawls Smyly of Columbia; one son, Clifford Smyly, Jr. of Girard, Ga.; one daughter, Martha Ellen Leonard of Jacksonville, Fla.; one grandchild; one brother; and three sisters.

Smyly was born Jan. 27, 1910, in Marion County. He received his BA from Mississippi College, a master's in theology from Southern Seminary and MA from Mississippi College. While working on his master's he taught at Chamberlain Hunt Academy in Port Gibson and was pastor of Briel Avenue Church, Natchez.

He was ordained at First Church, Columbia in 1930 and pastored for 58 years in Texas, Kentucky, Mississippi, and Florida.

He also served as state Training Union secretary at the Florida Baptist Convention and counselor and Bible teacher in Houston, Texas.

After retiring, he returned to Columbia where he served as interim pastor for several area churches.

Baptist Record

291
005-OTM
SOUTHERN BAPT HISTORICAL
901 COMMERCE ST SUITE 401
NASHVILLE TN 37203

Box 530, Jackson, MS 39205

August 18, 1988

Staff changes

Devotional

Believer's Gethsemane

"If any man will come after me, let him deny himself, take up his cross daily and follow me."

I recently heard of a Kamakasi pilot who had 120 missions. He had lots of activity, but not much commitment. What a commentary! Often, I'm afraid, we try to make up in fervor what we lack in faith. We can easily slip into the form of service and forget the substance. We can comfort ourselves that perspiration equals power, and that religious racket is synonymous with real results.



Vinson

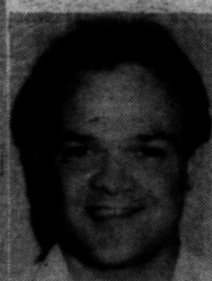
Jesus cuts right through all our pretenses when he issues this call to discipleship. "Let him deny himself, take up his cross daily and follow me." "Self denial!" That's a novel idea for self indulgent, twentieth century Americans. We who consider one Sunday without air-conditioning tantamount to the martyrs' stake really can't speak with convincing authority on the subject of self denial. What did Jesus mean — "deny self, and take up the cross?" Notice, he did not say we are to deny ourself "things." Asceticism is not the answer to real discipleship. One can be just as clean as an operating room, and just as sterile. In Jesus' day, crosses existed for one purpose — they were instruments of death. A cross was not for wearing, or even carrying, but for crucifying. In fact, first century Christians would probably be fascinated with our fixation with costume crosses. It would be somewhat like wearing a replica of a gas chamber or electric chair as a piece of jewelry.

Jesus did not pick up his cross until he was ready to die. What is our cross? It is not personal, — that is, your husband, wife, or children. It is not physical, that is, your rheumatism, etc. You see, if you can't "lay it down, and pick it up" then it's not a cross. These things just mentioned may be your thorns, but they are not your cross. Your cross is the point where your will and God's will intersect. There you are faced with a decision. It is a decision based upon your will, not your feelings. Will you pick up your cross and deny your will, or will your cross be left unattended while you go on in a self indulgent direction? You see, you never become a disciple by wishing to be one, or hoping to be one, but by deciding to be one.

Crucifixion is a form of death which cannot be self-inflicted. Our Lord never asks us to crucify ourselves, but rather to enter into his crucifixion by faith. Bonhoeffer said it well, "When Christ calls a man, he bids him come and die."

*There is a foe whose hidden power
The Christian well may fear
More subtle far than inbred sin
And to the heart more dear.
It is the power of selfishness
It is the willful I
And before my Lord can live in me
My very self must die.*

Tommy Vinson is pastor, Colonial Hills, Southaven.



Littleton

Roger Littleton has become minister of youth and activities at Parkway Church, Natchez. He is former minister of youth and education at Southside Church, Tahlaquah, Okla.

First Church, Pascagoula has called Frank Gunn, Jr. as associate pastor with emphasis in youth and recreation. Gunn has served Temple Church in Hattiesburg, and Memorial Church in Metairie, La. He is a recent graduate of New Orleans Seminary.



Gunn

Randy C. Millwood has joined the staff of Broadmoor Church, Jackson as minister of education.



Millwood

Emmanuel Church, Biloxi, has accepted the resignation of its pastor, Steve Mooneyham, who has taken the position as pastor for Coteau Church, Houma, La.



Doty

David S. Doty is the new minister of music at First Church, Brookhaven. A native of Forest, he returns to the state from Park Hill Church, North Little Rock, where he served for 11 years.

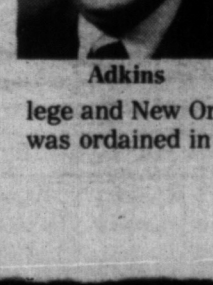
First Church, Greenwood, has called Keith Bennett, a native of Ridgeland, as associate pastor/minister of music, effective Aug. 1. He moved from Dixie Church, Hattiesburg.



Bennett

ing Churchmen.

Forest, Church, Forest has called, S. A. "Sonny" Adkins as pastor. Adkins, 47, is going from New Hebron Church, New Hebron, where he has pastored since 1984. Prior to New Hebron, Adkins was in full time evangelism from 1977 to 1984.



Adkins

Adkins is a graduate of William Carey College and New Orleans Seminary. He was ordained in 1961 at Oakvale.